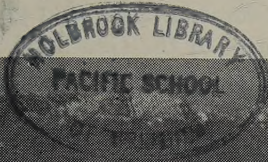


# *the Alliance Weekly*



JULY 10, 1957



GOVERNMENT PHOTO

VANCOUVER, B. C., CANADA (see page 11)

*Beginning a new series in this issue*  
**The New Testament Church**

By Rev. William F. Bryan



## THE WAY OF TRUE GREATNESS

"Whosoever will be great among you, let him be your minister," said our Lord (Matt. 20:20-28), and from these words we may properly conclude (and the context strongly supports the conclusion) that there is nothing wrong with the desire to be great provided (1) we seek the right kind of greatness; (2) we allow God to decide what is greatness; (3) we are willing to pay the full price that greatness demands, and (4) we are content to wait for the judgment of God to settle the whole matter of who is great at last.

It is vitally important, however, that we know what Christ meant when He used the word *great* in relation to men, and His meaning cannot be found in the lexicon or dictionary. Only when viewed in its broad theological setting is it understood aright. No one whose heart has had a vision of God, however brief or imperfect that vision may have been, will ever consent to think of himself or anyone else as being great. The sight of God, when He appears in awesome majesty to the wondering eyes of the soul, will bring the worshiper to his knees in fear and gladness and fill him with such an overwhelming sense of the divine greatness that he is likely to exclaim, "Only God is great!"

All this being true, still God Himself applies the word *great* to men, as when the angel tells Zacharias that the son who is to be born "shall be great in the sight of the Lord," or as when Christ speaks of some who shall be great in the kingdom of heaven.

Obviously there are two kinds of greatness recognized in the Scriptures—an absolute, uncreated greatness belonging to God alone, and a relative and finite greatness achieved by or bestowed upon certain friends of God and sons of faith who by obedience and self-denial sought to become as much like God as possible. It is of this latter kind of greatness that we speak.

To seek greatness is not wrong in itself. Men were once made in the image of God and told to subdue the earth and have dominion. Man's very desire to rise above his present state and to bring all things under subjection to him may easily be the blind impulse of his fallen nature to fulfill the purpose for which he was created. Sin has perverted this natural instinct as it has all others. Men have left their first estate and in their moral ignorance invariably look for greatness where it is not and seek to attain it in ways that are always vain and often downright iniquitous.

By the life He lived and the words He spoke our Lord cleared up the confusion that existed concerning human greatness. That is, He cleared it up for all who are willing to hear His words and to accept His life as a model for their own.

The essence of His teaching is that true greatness lies in character, not in ability or position. Men in their blindness had always thought that superior talents made a man great, and so the vast majority believe today. To be endowed with unusual abilities in the field of art or literature or music or statecraft, for instance, is thought to be in itself an evidence of greatness, and the man thus endowed is hailed as a great man. Christ taught, and by His life demonstrated, that greatness lies deeper.

"The princes of the Gentiles," He called the men who gained political power by their superior talents or who inherited their position of dominion over their fellow men. It is obvious that He was not impressed by that kind of greatness, for He drew a sharp line between it and true greatness. "It shall not be so among you," He told His followers. A new and radical conception of greatness had been introduced.

While a few philosophers and religionists of pre-Christian times had seen the fallacy in man's idea of greatness and had exposed it, it was Christ who located true greatness and showed how it could be attained. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." It is that simple and that easy—and that difficult.

The ease and the simplicity are there for anyone to see. We have but to follow Christ in service to the human race, a selfless service that asks only to serve, and greatness will be ours. That is all, but it is too much, for it runs counter to all that is Adam in us. Adam still feels the instinct for dominion; he hears deep within him the command: "Replenish the earth, and subdue it," and he does not take kindly to the command to serve. And there lies the confusion, the contradiction, that sin has brought, for sin is the trouble after all, and sin must go.

Sin must go and Adam must give way to Christ; so says our Lord in effect. By sin men have lost dominion, even their very right to it, until they win it back by humble service. Though redeemed from death and hell by the vicarious labor of Christ on the cross, still the right to have dominion must be won by each man separately. Each must fulfill a long apprenticeship as a servant before he is fit to rule.

After Christ had served (and His service included death) God highly exalted Him and gave Him a name above every name. As a man He served and won His right to have dominion.

Christ found it easy to serve because He had no sin. Nothing in Him rebelled against the lowliest ministrations our fallen nature required. He knew where true greatness lay and we do not. We try to climb up to high position when God has ordained that we go down. "Whosoever will be chief among you, let him be your servant."



# The New Testament Church

*The first of five articles*

By REV. WILLIAM F. BRYAN

## I. Her Aggressiveness

*"For the Son of man is come to seek and to save that which was lost"*  
(LUKE 19:10).

WE are living in the church age which was introduced at Pentecost and will end at the second coming of Christ. It is essential therefore that every member of this church (the Body of Christ) should have a good grasp of the basic truths that have to do with the church and its function.

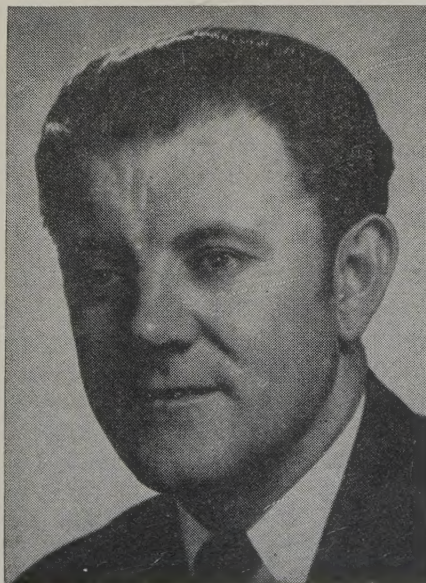
In the first place, the New Testament church must never be confused with the great system of denominational machinery. The thoughts we will offer here are not an attempt to harmonize or justify the ecclesiastical enemies of Christendom.

The church can be understood only as we understand her Head. She does not move aimlessly or proceed without directives. Our text is a key statement which becomes more significant after prayerful study. Everything that we may truthfully say about our Lord's earthly life and ministry is related to the one passion which dominated His whole existence from His youth to the cross. We shall shortly see that the church is not only affected because of Christ's peculiar relationship to the church; she is bound to the

same course of action and objectives that bound Him.

To understand this we may look back through the eyes of the Revelator and view God's dealings with men from the vantage point of divine illumination. While The Revelation has to do primarily with the end time, the eighth verse of chapter 13 refers to the Lamb slain from the foundation of the world. When Jesus appeared to seek and to save that which was lost He was not initiating a plan; He was introducing a particular phase of the plan. The Head of the church, who was born of a virgin, was also slain from the foundation of the world. The prophet's promise, the Child in

Mr. Bryan



Mary's arms and our High Priest ministering now in heaven are all phases of that plan.

Those who read about the tranquillity and calmness of our Lord and suppose He was a casual or indefinite person could not be farther from the truth. His serenity was born of a confidence and foreknowledge which was an essential part of His divine nature. While He was master of every situation and perfectly poised at all times, there was an accompanying urgency and holy aggressiveness which was akin to restlessness. His answer to Mary, when she sought Him in the Temple at the age of twelve, was strangely to the point: "I must be about my Father's business." His personal acceptance of divine responsibility was in the same vein when He turned and read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18, 19).

Never for one moment did this pattern change. Christ feared no enemy, modified no statement, confessed no mistake and sought no favor of the world. His proposition was stated once and for all; His objective was established; His face was set like a flint and He asked no mercy at the hands of His enemy. In His last interview with the disciples before He suffered, He unhesitatingly claimed victory, saying, "I have overcome the world." As though that was not enough, His very last words from the cruel cross were the words of authority. He ignored the whole

*This is the first of a series of sermons preached at the Beulah Beach convention. The interest in the sermons was so great that we requested Mr. Bryan to prepare them for publication in THE ALLIANCE WEEKLY. Mr. Bryan is successor to Dr. H. H. Ziemer in the Toledo (Ohio) Gospel Tabernacle, which leads all other churches in giving to Alliance missions. Last year they contributed nearly \$68,000.*



physical aspect of things, saying, "Father, into thy hands I commend my spirit."

This brings us abruptly to the second phase of the plan which we refer to as the church age. The Head of the church is not only the builder of the church (Matt. 16:18), He is the perfect revelation of her nature, her objectives and operation. The same Holy Spirit which He received without measure and obeyed without exception is the life and breath of the church. It is impossible to divorce Christ and His church. The two are inseparable because the New Testament church is the Body of Christ.

The members of this divine Body must of necessity be partakers of the Head and controlled by the Head. This is so far from an optional matter that Paul insists it is the actual test of sainthood. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). God's standard permits no exceptions. It is one of those sharp, jagged truths which cuts its way into the heart of every sincere reader of the Word. If we are Christ's it is because we have His Spirit; if we are not, it is because we have not the Spirit of Christ. This would take care of a lot of theolog-

ical speculation today if we would accept it for what it says and act accordingly.

As the Spirit of Christ is a divine requisite for a place in the Body of Christ, that Spirit will reproduce His attitude. According to Luke 14:27 Christ said, "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Again, this speaks to us of the divine pattern. Christ, our Head, accepted the course that had been charted for Him in eternity past and definitely expects His church to follow.

While His first advent was beautifully quiet and simple we must not forget that He came uninvited. He came as a challenger of this world's god. He literally invaded a world that was and still is at enmity with Him. The introduction to His public ministry was a face-to-face conflict with that sinister person, Satan. He came to rob His enemy of his subjects and to destroy ultimately his works. He declared He had come to break the spell which bound them, and liberate and transform them into His own followers. One who can appreciate His position is not surprised to find Him lonely, despised, opposed, persecuted and going straight to the cross. He could not be true to Himself and be at peace with this world. The cross was and still is a true picture of the incompatibility of Christ and the world.

Now what may we expect for the members of His Body, born of His Spirit, committed to His cause and withstanding His enemy? Our deluded and pleasure-mad generation would tell us there is an "intelligent" approach to Christianity which does not embarrass, involve, or cost the "broad-minded" Christian anything. We are to seek a place of casual, sociable, friendly tolerance with men of every faith or no faith at all. The trend for the visible church is to go out to the quiet, clean neighborhood, build a small air-conditioned sanctuary, a large gym, a well-equipped kitchen and an attractive lounge or church parlor. While these things are not wicked in themselves, they are indicative of a trend to appeal to the natural desire for pleasure and easy living.

There is no hope for the church

that ceases to be aggressive, because she has broken with the true Head. Our objective must be a cause of constant aggression; we are committed to seek and save the lost. If we fall behind and begin to bask in personal comforts and spiritual compromise, it is the word of the Lord Himself that will correct us.

Hear Him talking to His disciples again in John 4:35 and sense the inner passion that drove Him from the presence of the Father to the borrowed tomb: "Lift up your eyes and look on the fields." We are affected by what we see and usually see what we look for. In this case Christ exhorted the disciples to lift up their eyes and look on the fields. He did not suggest that they could see without a personal effort. It is the strategy of the Evil One to keep us occupied with things temporal. Moral effort is required to get our eyes off the things around us and see clearly those good things which will not be taken away from us. A scriptural appreciation of the needs and nature of lost men comes.

(Continued on page 5)

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### *Quotes from the Fathers*

Our sanctification does not depend upon changing our works, but upon doing that for God's sake which we commonly do for our own. The time of business does not with me differ from the time of prayer. Prayer is nothing else but a sense of the presence of God.—BROTHER LAWRENCE

There has never been one day in my life since I found Christ but at some time or other I have gone on my knees to my God and prayed the whole of the hymn, "Just as I am, without one plea."—ALEXANDER WHYTE.

We have nothing of our own but our will. All the rest does not belong to us. Disease takes away health and life. Riches are snatched away by violence. The talents of the mind depend on the condition of the body. The one thing truly ours is our will and it is this of which God is jealous because He gave it to us, not for us to keep and stay in charge of, but really to give it back wholly to Him without holding back any of it. FÉNELON.



# The Alabaster Box

*"And being in Bethany in the house of Simon the leper, as he [Jesus] sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head."—MARK 14:3.*

By GEORGE S. SCHULER

HIS well-known and oft-read story Matt. 26:6; Luke 10:38; John 12: has not passed the attention of story; the account holds some very helpful lessons which every congregation should know and put into practice.

Those faultfinding persons present at the time of the breaking of the alabaster box remarked, "Why was this waste of the ointment made? or it might have been sold for more than three hundred pence, and have been given to the poor." It is not a question as to who was speaking, nor is it a matter of the motive involved behind the question. The interesting point is Jesus' rebuke: "Ye have the poor with you always, but me ye have not always." From Jesus' rebuke is there not the suggestion that He may have had in mind the poor of the city and countryside (which were legion), and also the poor, referring to Himself? The law of double reference may have been brought into play here. He, indeed, was poor!

Who could have been so poor as Jesus? In His birth, how embarrassingly lowly: the stench of barnyard manure pile nearby, insects crawling about, rodents running around, spiders weaving their webs. No tender hands of a nurse, only the coarse hands of a carpenter. Foxes have holes and the birds of the air have their nests, but the Son of Man had nowhere to lay His head. Confronted with the tax collector, He had to resort to a miracle—the coin in the mouth of

a fish. From an acquaintance He had to borrow an upper room where He might observe the Passover feast with His disciples. For His ride unto Jerusalem He used a colt which belonged to another. At the time His enemies pressed on Him, He needed human companionship, but all His disciples fled. On the cross He hung between two wretched men. He would have been buried in a potter's field had not a sympathizer opened his heart toward Him. Poor? Who could have been poorer?

"Why was not this ointment sold for three hundred pence, and given to the poor?" It was given to the poor. How blind people are; how little they know of existing conditions; how quick they are to find fault and criticize!

There is a sense in which Jesus, today, is poor. So few alabaster boxes are being broken for Him; so little ointment of spikenard is being expended upon Him. And yet He emptied Himself of the wealth and riches of heaven, taking upon Himself the form of a man, that we through His poverty might become rich.

Of a truth, He does not need pennies given to Him as one would



*Mr. Schuler has served on the faculty of Moody Bible Institute, and since his retirement has accepted responsibility as vice-president of the Door of Hope Mission, with its home office in Orlando, Fla. Not only is Mr. Schuler a preacher, but his musical compositions are well known to gospel singers.*

drop them into a beggar's cup or toss a coin upon a Salvation Army drum at a street meeting. When we give as did Mary, unselfishly and unstintingly, the perfume of the occasion will fill the house to such an extent that even the critics will enjoy the aroma of the gift.

The second side light to this story of the alabaster box incident is that of Simon, the leper. Mary and Martha had prepared a feast for Jesus and His disciples. At that feast was Lazarus, recently come to life from the grave. Possibly Simon was related to these two young women and Lazarus. Why the designation, "the leper"? Had he been a leper, his place, according to the law of that day, would have been outside the city gate. When a person approached them lepers were to cry out: "Unclean, unclean!" But here was a leper seated at meat with at least fifteen persons who were clean. Something must have been wrong somewhere. No, nothing was wrong!

There were ten lepers healed by Jesus upon one occasion. One of the healed lepers returned to give thanks. "Were there not ten cleansed? but where are the nine?" asked Jesus. Would it be going too far afield to suggest that Simon may have been the one who returned to give thanks? Some readers may object to this assumption, but of this fact there can be no dispute: Simon was at one time a leper but had been healed, perhaps on some other occasion. That accounts for



the designation, "the house of Simon the leper." Who healed lepers in those days? Jesus only! There were no cures for leprosy apart from Jesus. Naaman was cured because of obeying the prescription offered by God's mouthpiece, the prophet.

Without pursuing the matter beyond a mere suggestion, we find a second account of the alabaster box in Luke 7:36. In this case Mary—or some other Mary, if you please—was a sinner of some proportions. No wonder Jesus taught (Luke 7) that he (or she) who is forgiven much, loveth much. Perhaps this accounts for Mary's act of pouring all of her precious and costly ointment upon Jesus instead of a few drops. When one is in the presence of Jesus individual sin takes on large proportions!

When a leper (Simon) is healed of his physical infirmity, when a woman (Mary) is cleansed of her sinful past, when a person (Lazarus) is restored to life from the dead, no wonder there is a time of rejoicing; no wonder there is nothing too costly to expend upon Him! Is there any wonder the record of such a feast

found a place in Scripture? How could that room be anything but scented, not only because of the spikenard but also because of grateful and worshipful hearts?

God-touched men and women find the world's values of little consequence. How long since you emptied your alabaster box of its costly ointment upon Him, or are you withholding it for what we call a rainy day? The many pranks played by human life may (and do) alter our circumstances almost overnight. What then of the costly ointment reserved for a rainy day? This reserved ointment may be confiscated and expended upon the opponents of Jesus. Why should we risk such misuse of our God-given ointment? These questions lay the matter right on our doorsteps. Love knows no bounds! Expenditures upon Jesus do not make for impoverishment!

*"God might have used His sunset glow quite sparingly,  
He might have doled His blossoms out quite grudgingly,  
He might have placed one wee star in all the sky—  
But since He gave so lavishly, why should not I?"* ♦ ♦ ♦

pounds with the significant instruction that they are to occupy until He comes. One does not need a vivid imagination to understand this lesson; we can follow the divine record word by word.

The nobleman (Christ) charged His servants (disciples), presented them with His riches and went into a far country (the presence of God for us), to return (He shall come again in like manner). Upon returning, the nobleman called His servants that He might reckon with them on the basis of their stewardship (For we must all stand before the judgment seat of Christ).

We could go on and on with the various aspects of this great truth but the present objective is to emphasize the position of the church. Our responsibility is to occupy until He comes. The text reveals that Jesus came to seek and to save the lost, and He gave Himself to that task until He could say, "I have finished the work which thou gavest me to do." The mantle now rests upon the church. The occupation is in her hands.

The greatest need of our day is people who are willing to endure hardness as good soldiers of Jesus Christ. The cults demand fanatic loyalty; Communism demands blind obedience. Christ demands a clear-eyed and liberated people who are not discouraged by the opposition or frightened by the cross.

It is not our business to establish peace between the world and the church. The positive and happy position of the church can be experienced only when we are in the right relationship to a Person, the Head of the church. That relationship will always be expressed by common interests, common friends and common foes. Since Christ came to seek and save the lost, that must be our changeless objective. When He lives under the constant burden that His must be about the Father's business, He established our highest incentive for service. Since He has left the church with the solemn charge that she must occupy until He comes, the occupancy must be maintained at all costs. Anything that would change our attitude from this holy aggressiveness to complacency is fatal.

## The New Testament Church

(Continued from page 4)

livers the observer from complacency and coldness.

While Christ denied those who refused the cross and instructed His followers to look on the fields, He did much more. The great missionary text found in Matthew 28:19 has no geographical boundaries or time limits. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Nothing more directly expresses the real nature of the saint. The devotional life must not be minimized; it is there we feed and observe. Proper study must not be neglected; it is there we prepare and develop. But our reaction to His commandment will indicate how effective our preparation has been. The "go ye" must mean more than feverish activity and spasmodic drives. Our giving and going must be accompanied by an

outgoing heart and a personal commitment that is final and complete.

No instructed believer would question the fact that our Lord was pursuing His course and aggressively seeking the lost as much when He prayed on a mountain as when He preached from a boat or fed a multitude. We cannot separate feeling and action, works and faith or love and ministry in this matter of holy aggression. We are aggressive when we are unconditionally yielded to the Holy Spirit. The "go ye" applies to the missionary, but it also applies to the Spirit-filled office or factory worker.

Perhaps nothing more perfectly expresses the nature of the church in the world than the parable of the pounds found in Luke 19:12-27, which follows our text. The nobleman is pictured as going to receive a kingdom and then return. The servants are called and given the





DAVID R. ENLOW, Editor

## AT HOME

**Urges seminaries to train laymen:** Establishment of a "great many" seminaries to train the "lay forces of Christianity" was urged at Philadelphia by a prominent Quaker educator. Dr. D. Elton Trueblood, professor of philosophy at Earlham College, Richmond, Ind., told the annual meeting of the American Baptist Convention that the "phenomenal growth of the lay ministry" was the "great new fact of our time." He said this development had occurred since World War II.

**Southern Baptists reject name change:** By an overwhelming vote the more than 9,000 delegates to the annual meeting of the Southern Baptist Convention in Chicago defeated a proposal that it consider changing its name to the "Worldwide Baptist Convention." The proposal was shouted down by a thundering "no."

**Crusade train has chapel car:** A Billy Graham Crusade train, which carried 450 persons from Richmond, Va., to New York where the evangelist is conducting meetings tonight in Madison Square Garden was equipped with a special chapel car. The Richmond, Fredericksburg and Potomac Railroad, to which the train belongs, converted a former dining car to serve the spiritual needs of the train's passengers.

**Baptist pension plan available to lay workers:** For the first time in its history the American Baptist Convention is making its pension plan available to lay workers. This was announced at the annual meeting in Philadelphia by Dr. M. Forrest Ashbrook, executive director of the denomination's Ministers and Missionaries Benefit board.

**Employees to hold discussions with clergymen:** In lieu of coffee breaks Pueblo's (Colo.) more than fifty health department employees have elected to hold twice-monthly thirty-minute discussions with clergymen. The conferences will be held from 8:30 A. M. to 9 A. M. on the first and third Mondays in the health unit's headquarters at Pueblo's City Hall.

## BROAD

**Protestants form conference of churches:** A Conference of European Churches was formed at Liselund, Denmark, by representatives of Protestant churches in ten countries of Eastern and Western Europe. It was announced that

the Conference would be headed by three cochairmen: Dr. Heinrich Held, president of the Evangelical Lutheran Church of the Rhineland, Germany; Dr. Egbert Emmen, of the Netherlands Reformed Church, and Evangelical Lutheran Archbishop Jaan Kiviit, of Estonia.

**Plan all-Africa church conference:** Plans for an all-Africa church conference in Ibadan, Nigeria, to be held January 10-18, 1958, were made at a meeting convened by the Nigerian Christian Council. Sir Francis Ibiham, president of the Christian Council, presided. Among those present was Dr. George W. Carpenter, of New York, Africa secretary of the International Missionary Council.

**Adenauer aids German parish in Iran:** West German Chancellor Konrad Adenauer donated 3,000 marks (\$750) to the building fund of the German Evangelical parish in Teheran, Iran. The parish is presently using the church of an American community in the city. Dr. Adenauer is a Roman Catholic.

## MISSIONS

**Evangelical school enrollment increases in Japan:** The *Japan Harvest* spring survey of Bible schools, colleges and seminaries in Japan shows another increase in total school enrollment. A year ago 1,197 students were reported to be studying in evangelical schools. Today there are 1,272. The survey indicates that the men outnumber the women, although by only a small margin. These prospective Christian workers of tomorrow are training in 31 institutions, 16 of which are located in or near Tokyo. These schools can be divided roughly into three major groups (although there is considerable overlapping): 19 Bible institutes, with 559 students; 4 colleges, with 363 students; 10 seminaries, with 268 students.

## PEOPLE

**Washington pastor heads American Baptists:** Dr. Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, D. C., was elected president of the American Baptist Convention at its annual meeting in Philadelphia. He succeeds Dr. Harry L. Dillin.

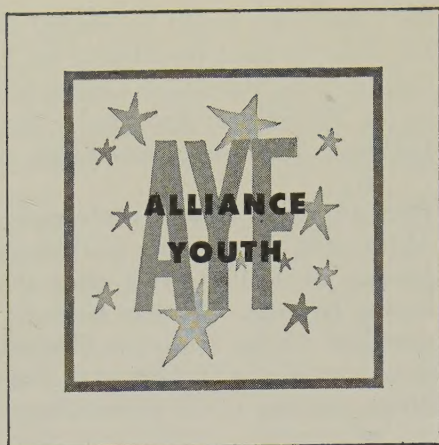
## THE PRESS

**S.I.M. launches new literature project:** Racing against the tide of secular civilization sweeping into Africa, the Sudan Interior Mission is launching a new literature project aimed at reaching African tribes with periodicals in their own languages. The West African Field Council has announced plans for producing a series of highly illustrated, colorful gospel leaflets under the initials "V.I.P."—Vernacular Illustrated Publications for Africa.

## SIGNS OF THE TIMES

**National Congress of Atheists held in Poland:** Delegates representing newly-formed atheists clubs in various parts of Poland attended the first National Congress of Atheists in Warsaw. The sessions were devoted mainly to discussing propaganda measures and organizational details.





WELDON B. BLACKFORD, Editor

## How to Be a Good Delegate to an AYF Conference

By TRUDY HAWLEY

*Student at Canadian Bible College, Regina, Sask.*

At last! The excitement of the suspense is over and I am to be the happy delegate representing our group at the youth conference in Regina. But what am I to do? How can I be a good delegate? All these questions rushed into my mind.

Yes, "how to be a good delegate" is a question that is very apt to face many AYFers sooner than they think.

Many delegates return and give some kind of vague report as to what happened. But they fail to give the information needed for their particular AYF group. Therefore, the AYF feels that the delegate has defaulted in his responsibility.

Naturally when the delegate gets home the people expect him to give a good report. They are depending on him to give accurate information without filling the gaps of the report with guesswork. More than that, the young people are looking for new methods of sparking enthusiasm in their group. They expect information that will spell "advance" for them. Last year some AYFers in Oregon were very disappointed when a set of vital statistics which would have greatly benefited their group was forgotten.

Before you go to the conference as a delegate you should get the needs of your group thought out and well tabulated in your mind. This will enable you, while attending the conference, to detect significant ma-

terial to bring home. Take an inquisitive spirit with you.

Hints as to what else to take are a Bible, a notebook with plenty of room in it, pen, a camera and an observing eye.

While present at the conference, take clear notes. Evaluate and sift out the significant and beneficial items. This schedule will keep you so busy that you will not have time for sightseeing tours, shopping trips or visiting relatives.

Pray that you will receive all the blessing possible; that you will be able to transmit it to your home group when you return so they can be equally blessed.

Go expecting to get a spiritual blessing from each session as well as general help for your local AYF group. Be prepared to contribute to the meeting by reporting the activities of your AYF back home. A coöperative and interested attitude will be a great contribution to the conference meetings.

Be on the lookout for new publicity ideas and make certain you jot them down in your notebook. Study the leaders in charge of the conference and take home some helpful ideas for leadership.

When you arrive home you will report at least once to the whole group, but this report usually consists of the blessings you received at the conference.

In 1952 Rev. E. J. Bailey, now superintendent of the New England District, was a speaker at the Regina conference and he told the delegates to insist on having a meeting with the AYF executive committee. This is the time you can really give out your notes. Your new ideas are hashed over and may be put to work by this committee.

If you follow these suggestions you will find a happy AYF and church, who in turn will vote for you as their delegate to an AYF conference for another year.

### Here's an Idea

By JAMES COOPER

Every city and nearly every town in North America has foreign residents in it. Missionary work can be effectively done by an AYF that is spiritually alert. There are many ways of reaching these people, but we have room to mention only two suggestions for AYF missionary work.

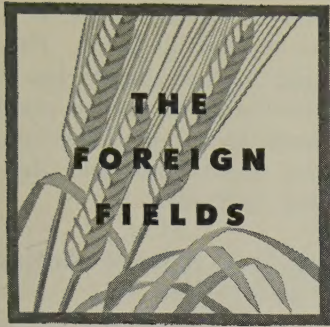
1. Our AYF group began holding English classes for Chinese young men and women who desired to learn English and who were seeking to pass their examination for citizenship. These classes have proven to be an excellent means of reaching these young people for Christ. Every Chinese Christian in this group has been won to Christ as a result of attending English classes.

Sunday afternoon would be an excellent time for such classes to be held. It provides a good opportunity to invite these friends to attend the evening evangelistic service.

There are tracts and good literature now available for distribution among the Chinese in our cities.

2. There is an AYF group in Victoria, British Columbia, Canada that enjoys a practical Christian work project every Sunday afternoon. Young people pile into cars and visit the harbor area for the purpose of inviting seamen out to the evening service. The majority of those who come speak little or no English. The young people procured a large stock of foreign language tracts and Bibles. These are used as a means of communication and of giving these men the gospel. Literature is usually given to the men after the service, during which time refreshments are served.





## Dengta, the Miracle Magazine

by REV. PAUL H. BARTEL, Hong Kong

There was a flurry of excitement in the editorial department of *Dengta* Magazine when the Chinese editor, Mr. Y. L. Liu, handed me a letter that had just been received and said with a smile, "Read this."

I took the letter and began to read. Handicapped with a paralyzed arm and discouraged with life, the writer had made plans to commit suicide. But before performing the act, he decided to destroy his papers. While going through them, his eyes fell on a copy of *Dengta* which some missionary had loaned him. He had previously scanned its pictures but was not particularly interested in

its contents. Taking it up now, his eyes fell on an article entitled "Concerning Suicide." This was something just for him, so he read that article and continued through the rest of the magazine, until he came to the "Letterbox" section where he found a letter from a girl who was also a cripple, but who had found new courage through reading an article on amputees in a previous issue of *Dengta*.

This again struck him. God's Spirit used these articles to show him that it would be sinful for him to go through with his plan. Furthermore, why should he not take courage and make his life useful even as others had done? He decided to accept Christ then and there. In the nick of time *Dengta* had intervened to save this life. Thus under God *Dengta* had fulfilled its mission in bringing help and hope to one storm-tossed Chinese on the sea of life. Through *Dengta* a miracle of salvation had been wrought.

*Dengta* has indeed been a miracle magazine from its inception, and we rejoice that it continues to be such in its ministry to Chinese around the world. We are now sending out the twelfth issue, marking a full year of publication. It is therefore especially appropriate to give thanks to God for the many wonders

that He has worked in bringing this publication into being.

Several years ago a burden for an illustrated monthly periodical slanted to non-Christians was laid upon the hearts of a number of persons in widely scattered parts of the world. When these individuals, still unknown to each other, began to pray, things began to happen. A committee of interested friends met as a planning group in Chicago several times. Evangelical Literature Overseas helped spark this project by pledging nearly five thousand dollars to start it. Moody Literature Mission and Back to the Bible Broadcast also joined in contributing funds. We were released by The Christian and Missionary Alliance for this work. Upon our arrival in Hong Kong late in 1955 a Chinese editor was found whom God had brought from Pakistan and who had already had a burden for this type of work. The Overseas Missionary Fellowship (China Inland Mission) through their publishing department was willing to assume the responsibility of publication, distribution and promotion. Step by step God led until on June 30, 1956, the first issue was formally dedicated and presented to the public.

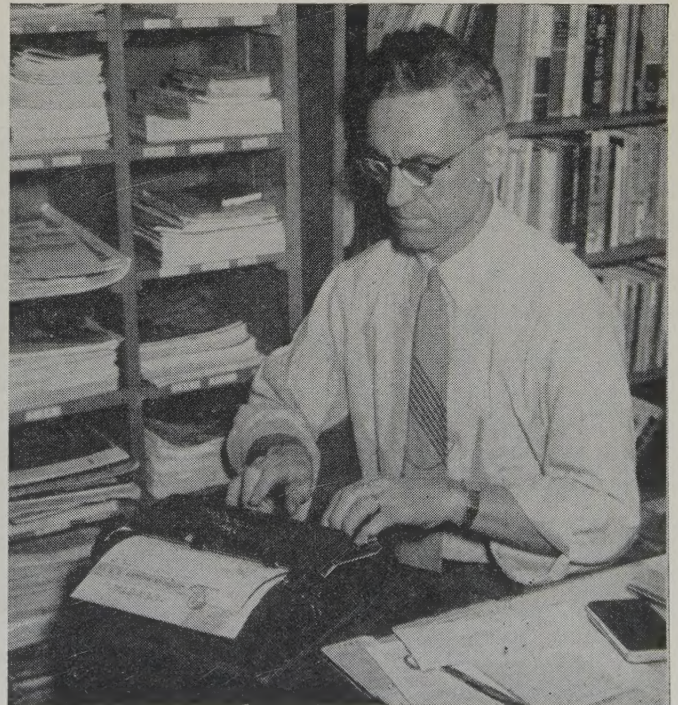
The Christian and Missionary Alliance has had a vital share in this

Mailing "Dengta" to Chinese subscribers around the world



Rev. Paul H. Bartel, senior editor of the Chinese magazine

P. H. BARTEL





project right from the beginning, through our being loaned for this job. Through the coöperation of various Christian bodies a work is being done which would have been quite difficult if not entirely impossible for any one group alone.

*Dengta* is now going to some forty countries. A total of 149,000 copies have gone out in less than a year. The first issue of the second year is running in 16,000 copies. We estimate our readership for this number of copies to be approximately 60,000 people. To be able to reach this large number of people each month with a positive gospel message in many countries of the world is indeed phenomenal. However, we dare not be contented, for the daily press states that some 24,000,000 Communistic books passed through Hong Kong from China to various parts of the free world during 1956. In comparison we are merely scratching the surface. We would look to our miracle-working God to do yet greater things for *Dengta* in the days that lie ahead.

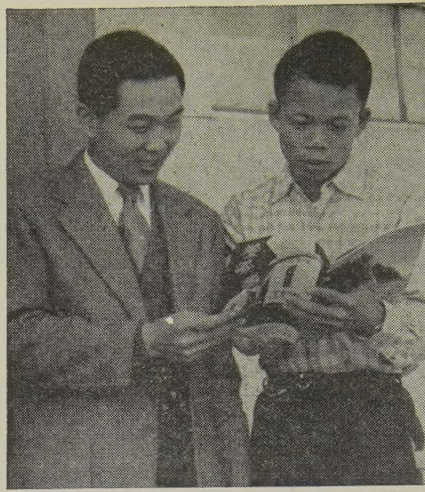
The first year has seen *Dengta* established as a shining light, sending its rays to far corners of the world. For the second year we are asking God to give us a greater circulation. Will you pray with us for 30,000 subscribers, and then 50,000? For this we covet the prayers of God's children everywhere. Besides praying for *Dengta* you can also send a gift subscription to a Chinese friend. Perhaps there may be a Chinese living in your vicinity. This would be a most effective way of witnessing for Christ to him. Address your subscription to *Dengta*, 237 West School Lane, Philadelphia, Pennsylvania, or P. O. Box 5364, Kowloon, Hong Kong.

## A Leader for God

By REV. GERALD L. CARNER, *India*

Through transformed, Spirit-filled men God's work goes forward. This has been impressed upon us here in North Berar where in recent days the Lord has renewed our faith and vision for the responsibilities newly acknowledged and accepted by the church.

Dhande came with his wife to our village leaders' Bible class. He had become spiritually cold. Things



P. H. BARTEL

*Young men eagerly study "Dengta"*

rankling in his heart had made him bitter and indifferent to the voice of God. In his backslidden condition he had become a ringleader in a movement which has been a stumbling block to many of our Christians.

The presence of the Lord was very apparent as we all prayed and studied and witnessed together. Near the end of the instruction period Dhande and his wife were both taken ill with malaria. On the last day we went in to pray for them and to anoint them with oil in the name of the Lord. After the reading of the Word, Dhande asked to speak. He opened his heart in humble confession and true repentance. Then we all prayed. In that hour the Holy Spirit did His work in those two people. They went home and the next day the fever left.

In quiet humility Dhande has brought renewed faith and love to the little group of Christians and others in his village. Such a transformation has taken place in these two persons that those around have had to acknowledge it to be the work of God. A new day of hope and joy has dawned for God's people in Asegaon. Dhande is now a leader in our Lord's great campaign to spread the good news.

In that same Bible class other lives were renewed and revived. One man and his wife who came are the only Christians in their village. Their testimony since that time has thrilled our hearts. They now are experiencing day by day that joy and peace which comes to those who are surrendered to the will of God. The

Word of God has become precious to them. Prayer has become the way of victory and the means of provision for their daily needs. The love of Christ in their hearts has made their dwelling a true home, and from that humble cottage the light of life now shines out into the surrounding darkness.

## Sowing Seed Among Laotians

By MRS. M. M. SAWYER

As we ride through the streets of Luang Prabang in our jeep, children along the way often shout out "Pha Yesu huk koi," which means "Jesus loves me." These are words of the chorus they have learned in children's meetings or in services held by missionaries who ministered here in previous years. We are reminded that much seed has been sown in this city of temples and idolatry, but the Laotians, held in bondage by the customs and practices of the Buddhist religion, continue to harden their hearts.

While we have seen so much fruit among the tribespeople in the mountainous area of this district, we are conscious that there is need for a real moving of the Spirit to break up the hard and stony ground among the self-righteous and complacent Laotians who refuse to acknowledge their lost condition before a loving God. Though their hearts are hard, God is able. We depend upon Him only, as we continue to use every opportunity to witness to them through personal contacts, distribution of literature and children's work.

During the past year we held weekly meetings for children, teaching them stories from the life of Christ. Perhaps some have attended out of curiosity or to receive a used Christmas card, but nevertheless they have come quite regularly, learning the choruses and hymns, memorizing Scripture and hearing the stories of Christ. Dare we trust God to begin in the children a moving of the Spirit? They know the truth that Jesus loves them, but we are concerned that so few have experienced the work of grace in their hearts that makes His love real.

Pray that the seed sown among the Laotians will be watered of the Spirit of God and the fruit we long to see will blossom soon.



*The Alliance Tabernacle is an aggressive center of missions and evangelism in Canada's "Gateway to the Pacific"*

### Vancouver, British Columbia

SOME sixty years ago Vancouver, British Columbia, was a small hamlet nestling in the shadow of the primeval forest that grew to the edge of the waters of Burrard Inlet, the harbor down which Captain George Vancouver had sailed in 1792 to claim that territory for England. Today that hamlet is a thriving city, Canada's third largest, with a metropolitan population of 700,000. It is the only city on the continent of North America which can claim to have multiplied its population more than two hundred times in the course of two generations.

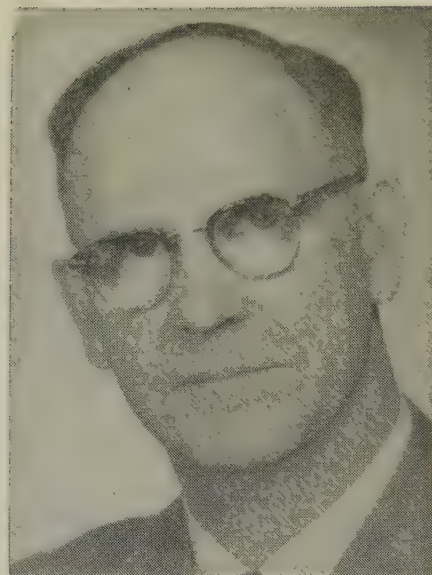
Located in the heart of this "Gateway to the Pacific" is an aggressive center of missions and evangelism carried on by The Christian and Missionary Alliance.

The Alliance Tabernacle in Vancouver had its inception in the year 1935 in an evangelistic campaign conducted by Rev. Gordon Wishart.

Later a small nucleus of people gathered in a rented hall with Mr. Wishart as their pastor. Property was purchased with a view of erecting a permanent church home and in 1939, under the leadership of Rev. T. W. Read, a modest church building with a seating capacity of four hundred was completed. This building served the congregation during the ministries of the late Rev. R. D. Kilgour, Rev. J. D. Carlson and Rev. G. E. McGarvey.

Eleven years ago the present pastor, Rev. Willis H. Brooks, was called to Vancouver. Under his ministry the church has experienced steady growth and expansion. From an average of 130 in 1946 the Sunday school has grown to its present enrollment of 500. Morning and evening church services are well attended, with congregations averaging well over 600.

In 1955 overcrowded conditions



*Rev. W. H. Brooks, pastor*

in every department of the work presented a tremendous challenge to expand and an extensive building program was launched. Additional property was secured and a modern building with a seating capacity of nine hundred in the main auditorium was completed in 1956. The original structure has been retained and is being transformed into an educational unit.

Erected at a cost of \$200,000, the new sanctuary is recognized as one of the most beautiful and functional in the city. It was designed by R. William Wilding, a Christian architect, and recently chosen by the Church Architecture Society as an outstanding example of contemporary design. A drawing of the church was displayed at an exhibition of architecture in the University of Toronto.

The annual Bible and missionary conference has become the outstanding event in the life of the church. Lasting for two full weeks, it attracts large numbers of people from other churches. Through it the world-wide missionary program of the Alliance is made known to the area. In spite of a very heavy building commitment the annual pledge for missions has been maintained at \$27,000.

The church is also blessed with a large number of consecrated, praying women. Two prayer bands meet each week with a combined attendance of about seventy.

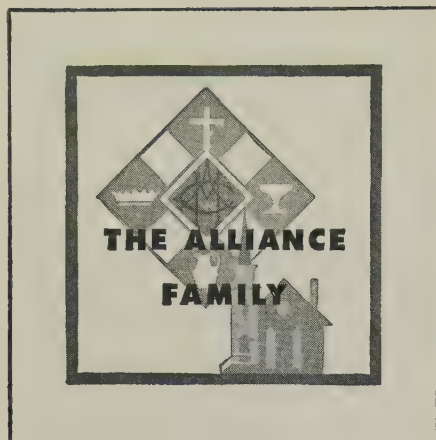
Two years ago the Tabernacle

*(Continued on page 15)*

*Interior of The Alliance Tabernacle, Vancouver, Canada*







CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

*Rev. and Mrs. K. W. Opperman* and daughters, Melodie and Karyn, sailed from New York June 21 for their second term in Peru. They are members of the Avenue Road Church, Toronto, Canada, and are being supported by the Chapel Chimes Radio Broadcast. They will be stationed in Lima.

*Rev. and Mrs. Ivan E. Lay* and children, Carol, Paul and Rebekah, left Los Angeles by plane June 24, returning to Indonesia for their second term. They will again be stationed at Long Berang in the Sesayap District, East Kalimantan.

*Rev. and Mrs. Gordon V. Chapman* and children, Kenneth, Richard, Margaret and Timothy, left Vancouver, B. C., Canada, on June 23 to return to Indonesia for their second term. They are members of the Alliance church in Victoria, B. C.

### On Furlough

*Rev. and Mrs. E. G. Jacober* and children, Virginia, Daniel and James, arrived in New York June 25 from India where they have just completed their first term. They were stationed at Dhandhuka, in the Gujarat area.

*Rev. and Mrs. K. W. Opperman and family*  
Peru



At the dedication service in Holland on May 30: Rev. J. Knecht, Jr., Rev. J. Knecht, Sr., Mr. L. de Graaf, Rev. W. Konemann, Rev. J. Wisiston, Rev. Nathan Bailey

### The New Generation

To *Rev. and Mrs. S. T. Burns*, Bandiagara, French West Africa, a daughter, Nancy Lynne, on June 21, 1957.

To *Rev. and Mrs. Thomas Jones*, the Philippines, a daughter, Darlene Marie, on June 12, 1957.

### Missionary Day in Holland

The fourth Alliance missionary day was held in Lommerrijk Hall, Rotterdam, on May 30. About 900 interested friends from many parts of Holland and Belgium gathered for a day of Bible preaching and missionary emphasis culminating in a service of dedication for four young people who plan to go to New Guinea this fall. In the audience also were Alliance missionaries studying in Brussels.

Rev. Nathan Bailey, Vice-President of the Society, spoke in the morning and afternoon. Three Belgium and

Dutch pastors brought messages on the theme of "Pray, Go, Give." Mr. L. de Graaf, chairman of the board, presided. Rev. William Konemann is director of the Alliance work in Holland.

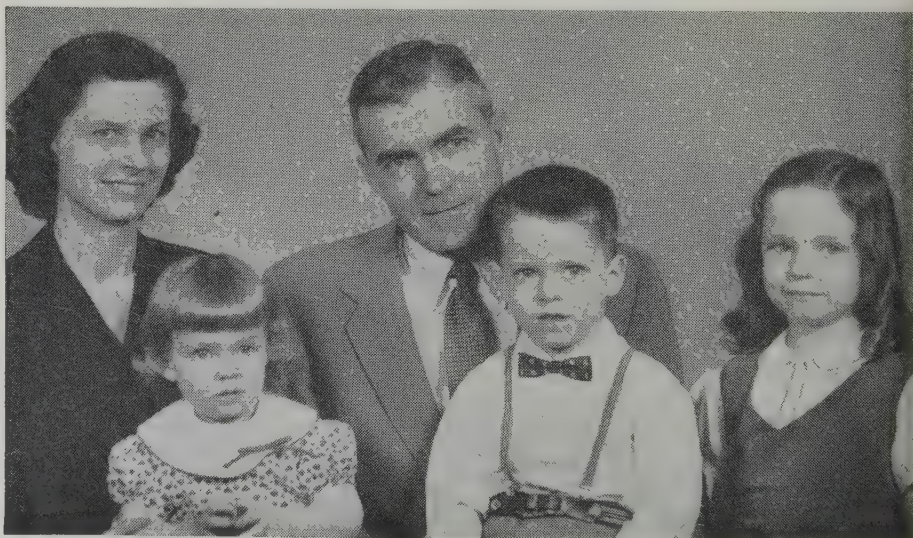
### Letters

#### Getting at the Heart

I would like to tell you how much I enjoy your editorials. I read them with much appreciation. They are all good, but now and then one is superior as the one in the May 22 issue, "Refined or Removed," and "Christ Is All You Need" (June 5).

May the blessed Holy Spirit continue to give you the wisdom and inspiration to continue your excellent work of getting at the heart of some very important issues such as you discuss.—REV. W. C. MCINTIRE, Wilmore, Ky.

*Rev. and Mrs. Ivan E. Lay and family, Indonesia*





## Sunday

READING—Colossians 1:1-11.

TEXT—“*Strengthened . . . unto all patience and longsuffering with joyfulness*” (verse 11).

The Christian temper has reference especially to the finer qualities of disposition rather than to the cardinal virtues, moralities and proprieties, which are taken for granted in a life of holiness. Many of these finer traits are touched upon in this beautiful portrait. Here is a finer touch, “Strengthened . . . unto” not some great achievement, some eloquent address, some outward activity; but to suffer in sweetness, or as is so finely expressed here, “unto all patience and longsuffering with joyfulness.” That, indeed, is a final touch of the refining fire. Here again is a fine touch: “Let the peace of God rule in your hearts.” There is nothing more delightful to the possessor or more comforting to his associates than a tranquil, peaceful spirit. There is a delicate charm in the peace of God which sheds beauty and benignity upon the most ordinary countenance and manner.—A. B. SIMPSON.

*Pray for The Island World; Eastern, South Pacific Districts, Mexico.*

## Monday

READING—Hebrews 13:10-21.

TEXT—“*By him therefore let us offer the sacrifice of praise to God continually*” (verse 15).

Emphasis should be laid upon the word “sacrifice.” “Through Him let us offer as our sacrifice continual praise to the Lord, an offering from lips that glorify His Name” (Heb. 13:15, Twentieth Century N.T.). This is put in the place of continual burnt offerings. . . . Praise should go up in the darkest hour and in the most difficult circumstances, “giving thanks always for all things” (Eph. 5:20). Jonah offered up praise in the whale’s belly. His prayer began, “Out of the belly of hell” (2:2) and ended “But I will sacrifice unto thee with the voice of thanksgiving” (v. 9). So did Paul and Silas in the Philippian prison, with feet still fast in the stocks and with bare and bleeding backs. Praise will bring deliverance and, if God has to send an earthquake, deliverance must come at the sound of real heartfelt praise.—TRIUMPH OF FAITH.

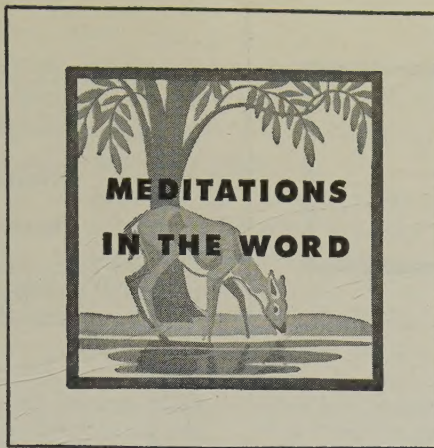
*Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.*

## Tuesday

READING—Isaiah 42:13-25.

TEXT—“*I will bring the blind by a way that they knew not; I will lead them in paths that they have not known*” (verse 16).

Gazing out of the window a young woman sat, her heart heavy with grief. In her agony she cried out, “O God, I cannot bear it! O God, help me!” Just then a child playing with blocks



Compiled by EDITH M. BEYERLE

called, “Auntie, come and play with me.” The lady shook her head, but as the child persisted she yielded. “Auntie, see if you can make a word with these seven blocks: D, E, N, A, L, P, N. She tried without success. At last the child placed them so they formed the word “planned.” Like a flash the young woman found the key to her problem. God had a plan for her life, and some day she would see that the best work of her life was done in the days that were so dark.—SUNDAY SCHOOL TIMES.

*Pray for Africa; Western, Western Canadian, Southeastern Districts.*

## Wednesday

READING—Ephesians 2:1-10.

TEXT—“*We are his workmanship, created in Christ Jesus unto good works*” (verse 10).

*Consecration means obedience  
To the Spirit's every call;  
Meaneth dying; meaneth living;  
Death to self, and life in God;  
Meaneth work or patient waiting,  
Or submission 'neath the rod;  
Meaneth such a full surrender  
We shall never dare to ask  
Why God gives our faith such testings  
Or assigns so hard a task.  
We are here to be made perfect;  
Only Christ our need can see;  
Rarest gems bear hardest grinding—  
God's own workmanship are we.*

—SELECTED.

*Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.*

## Thursday

READING—Matthew 16:21-28.

TEXT—“*Thou savourest not the things that be of God*” (verse 23).

Be patient under all the sufferings God sends. If your love to Him be pure you will not seek Him less on Calvary than on Tabor. Surely He should be as much loved on that as on this, since it was on Calvary that He made the greatest display of love. Be not like those who give themselves to Him at one season only to withdraw from Him at another. They give themselves only to be caressed and wrest themselves

back again when they are crucified; or at least turn for consolation to creatures. No, beloved souls, you will not find consolation in aught but in the love of the cross and in total abandonment. Who savoureth not the cross savoureth not the things that be of God. . . . It is impossible to love God without loving the cross; and a heart that savours the cross finds the bitterest things to be sweet.—MADAME GUYON.

*Pray for South America; Southwestern, Pacific Northwest Districts.*

## Friday

READING—1 Samuel 1:14-21.

TEXT—“*They rose up in the morning early, and worshipped before the Lord*” (verse 19).

Elkanah and Hannah had solved one of life's great problems concerning a truly successful day when they formed the habit of rising early in the day to worship God. One of the great secrets of profitable Christian living is the observance of the early morning watch. History tells us that the “Father of his country” arose every day two hours earlier than his appointments to meet God. He did this even in time of battle. No wonder America was made a free and prosperous country; her beginnings were in God. The Lord will not turn a deaf ear to any who are concerned enough about their own or another's welfare to deny themselves sleep and rest, even though much needed, to come to Him in humble worship, prayer and praise.—PAMELI.

*Pray for China, Hong Kong; Northwestern, New England Districts.*

## Saturday

READING—2 Peter 1:1-11.

TEXT—“*Add to your faith virtue*” (verse 5).

In their great joy young veterans returning from battle stoop to kiss the soil of their native land. Even travelers returning from sojourns in foreign lands have been thrilled, upon approaching New York harbor, at the sight of the Statue of Liberty. It is possible to be so strongly moved by love of country and yet not accept the responsibilities of good citizenship. It is possible to proclaim a glowing faith in God and at the same time be lacking in the goodness such a faith should supply. “In your faith supply goodness,” Peter says. Not the goodness described as “ironclad selfishness,” but the goodness which is revealed only from God through Christ and characterized by patience, godliness, brotherly affection and love.—SELECTED.

*Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.*

Two dollars of your money may bring a person to Jesus. You may know of many to whom THE ALLIANCE WEEKLY would bring the gospel message for a whole year.



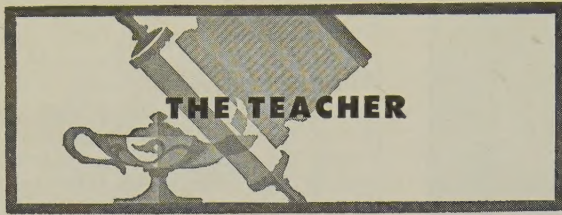
## SUNDAY SCHOOL LESSON—JULY 21, 1957

## Caleb: Dauntless Faith

Numbers 14:6-9a; Joshua 14:6-14

DEVOTIONAL READING—Isaiah 40:27-31

GOLDEN TEXT—*"Even the youths shall faint . . . , the young men shall utterly fall: but they that wait upon the Lord shall renew their strength."*—ISAIAH 40:30, 31.



## BACKGROUND AND LESSON ORIENTATION

It is an inspiration to read of the spiritual insight and moral tone of men who embraced God's promises and achieved great things in His will. Of this group there are few to compare with Caleb and Joshua. Caleb's faith was memorable for its simplicity. Attestation to his leadership is shown in choosing him as a spy. He would have to be a man of unquestioned courage and dependability. He was not staggered by the obstacles which he encountered, walled cities and giants. He was able to rest the consequences of his obedience with God. It is certain that Caleb had no special plan of attack in human strategy to meet the situation. He was simple enough in faith to believe that God would never have suggested conquest if conquest were not possible in His power. Caleb was a worshiper of Jehovah.

## SIMPLIFIED OUTLINE

1. *The Strong Faith of Two Men*—Numbers 14:6-9a.
2. *The Testimony of Caleb*—Joshua 14:6-11.
3. *The Request of Caleb*—Joshua 14:12-14.

## KEY WORD ANALYSIS

(1) "Gilgal" (Josh. 14:6), the place of the first widespread encampment after the initial crossing of the Jordan, later became the headquarters during the conquest. Still later it became a city where Samuel conducted some of his affairs. Gilgal figured in Saul's battles with the Philistines. Here it is the scene of the land allotment.

(2) "Kenezite" (v. 6). Although Caleb was of the tribe of Judah he was called a Kenezite. The Kenezites were in Canaan at the time of Abraham and later came under the rule of Esau's line by a man named Kenaz, from whom the tribe was named. It is probable that Caleb's father married a daughter of Judah and the association was begun at that time.

## COMMENTARY ON THE PRINTED TEXT

1. *The Strong Faith of Two Men* (Num. 14:6-9a).

Only two of the twelve spies brought back an optimistic minority report of the expedition into Canaan. All had seen the same obstacles but two of them had seen them through the eyes of faith in God. The two men that had thus trusted God outlived the wilderness wandering and ultimately lived to see God triumph. Both groups agreed on the desirability of the land, that it was worthy of conquest. Ten simply denied that it could be conquered by their weak forces.

Moses had taught the people that prosperity rested upon a moral foundation. Caleb and Joshua knew that success did not rest upon human ability. The nation who had experienced so much of the supernatural had retained very little.

Whereas Caleb and Joshua knew that unbelief was bad and would postpone conquest, rebellion was a thousand-fold worse. It was high treason against heaven. Since conquest was some-

thing which God had promised, it was within reach. Unnecessarily it had to await the birth of a new generation. Forward progress would have to be made over the graves of the faithless members.

2. *The Testimony of Caleb* (Josh. 14:6-11).

In the judgment which Moses meted out against the faithless the names of Caleb and Joshua were singled out and not included. They were promised an inheritance on the basis of their faithful report. Then after decades of history they stood on the threshold of complete possession of the land. Allotments were being made. Caleb recalled Moses' promise and claimed his inheritance before Joshua, his former partner, at that time the leader of the hosts of the Israelites.

One can sense that the two men were strong friends. Caleb's very approach to Joshua shows a ground of understanding. It was Caleb's spiritual vigor which was the key to his physical virility. In heart and spirit he had not grown old.

3. *The Request of Caleb* (Josh. 14:12-14).

Caleb was not only ready to request but also ready to achieve the impossible. His courageous claim to unconquered heights must have inspired younger men who hesitated in the face of great obstacles. He based his hope of ultimate conquest upon the promise of God.

It is touching to see Joshua, the man who had stood with him against the majority report of the spies, blessing the dauntless old man. Joshua not only granted the title in the name of Jehovah but also laid his hand upon the head of the old warrior and imparted to him an infusion of Spirit for his undertaking. Therefore, the inspired historian records this with the accomplished fact in his background. That which Caleb dared to believe came to pass under the mighty hand of God.

Were the writer Joshua, he cannot be censured for preaching a little. He grounds the cause of Caleb's success in the fact that he wholly followed the Lord.

promised. Never were two men on safer ground than those who brought back the minority report. For the best teaching results harmonize the first portion with the second in the light of the intervening material.

## HELPFUL HINTS FOR LESSON PREPARATION

Again we see faith born and grounded in the promise of God in His redemptive will. The men who become great are those who dare to believe that God will accomplish what He has



## Alliance Churches

(Continued from page 11)

opened a new branch in the Fraser-river area of Vancouver. An attractive building was erected and nearly one hundred children and a number of church families transferred from the main church to form the nucleus of a new congregation. Under the ministry of Rev. Thomas Fairgrieve, who formerly served as assistant pastor at the Tabernacle, this new work has prospered so that Sunday school attendance is approaching three hundred and a strong church is being established.

A third Alliance church is located

in the Capitol Hill area of Greater Vancouver. The pastor, Rev. P. O. Hauge, reports that the congregation is hard pressed to house its growing Sunday school and a new building is in the planning stage.

With vast new industrial developments already announced by the Government and with the ever-increasing movement of population from the midwestern areas of Canada to the warmer climate of the Pacific Coast, the three Alliance churches in Vancouver are strategically located to meet the challenge of unlimited opportunity for Christ and the Society.

◆ ◆ ◆

## Serve Where You Are

A policeman in Birmingham, becoming a Christian, was so greatly troubled by the sights and sounds and sin among which he worked that for a long time he and his wife prayed:

"Lord, take me out of the police service. Give me some other work."

Still no answer came and no other work was opened for him. At last he said to his wife: "I think we have been making a great mistake. We have been praying that I may be taken out of the force, and I begin to think that He has put me there to work. Now I am just going to pray that He will help me serve Him where I am."

This was the beginning of a life of marvelous usefulness. His influence over the men was so great that he was promoted to be the head of detectives. He was instrumental in the salvation of many criminals. The place where God has put you is the place where you can do the best service for Him.

—W. A. BURCH.

● Kindly add 15c for postage, handling and insurance when orders are less than \$3.00, and 5c for each additional dollar or fraction thereof. ●

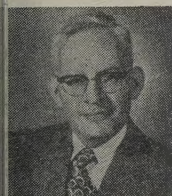
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Missionary College

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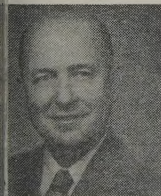
Dr. Tenney

### EACH MORNING

DR. MERRILL C. TENNEY

Dean of the Graduate School,  
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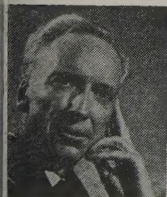


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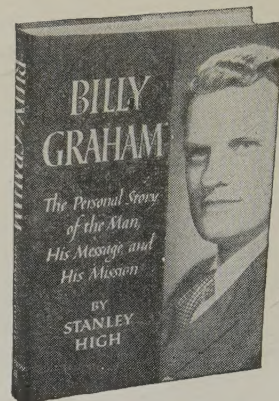
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## "Translate and Print"

"**M**OVED that we translate and print 5,000 copies of \_\_\_\_\_ and 10,000 copies of \_\_\_\_\_. All in favor please say 'aye.' Carried." Sounds simple, doesn't it? Yet to carry out such an action involves much exacting work which may take months to complete.

Since Thai and Lao are sister languages, and since until this time there has been no Laotian sufficiently versed in English to translate from that language, we have started with tracts and gospel literature in the Thai language and proceeded from there. The Thai texts have also been translated from English, and some very funny errors may be found. For example, the English word "gleaning" was translated "cleaning" in Thai. "Close the doors" was made to read "close to the doors," and the phrase "sweeps her off her feet" was translated "take her stockings off." Mistranslation through misunderstanding is just one of the things that the missionary must watch for when going over the draft translation.

Another pitfall is the honorific terms common to Oriental languages which those who write like to use to show their familiarity with them. Since the majority of the Christians in Laos are from the tribal peoples these "high" terms must be eliminated and the ordinary word used so that it will be comprehensible to the majority. All Bible references must be very carefully checked.

Next, if there is a translation committee, copies must be made for all the members, but before these copies can be sent out they must be thoroughly checked by having one person read the corrected manuscript and another watch the copy to make sure there are no errors or omissions. The committee members then go over the manuscript and send in suggestions and corrections. After that the translator makes another copy, incorporating all the changes agreed upon, and again this copy must be carefully gone over by two people.

Finally the copy goes to the printer. In our case the printer is in Saigon (about 600 miles distant) where Vietnamese who cannot read the Laotian language set the type. This makes for more than the ordinary number of mistakes. At least two people proofread the printed copy and then return it to the printer who makes corrections and sends another proof. This is usually done at least three times until it is as nearly perfect as possible. Then comes printing, binding or stapling, and trimming.

"Moved that we *translate and print* . . ." How much takes place between those two words!—THE CHALLENGE OF LAOS.

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